

AFTER DEATH WHAT HAPPENS TO US?

New York's Famous
Preachers Discuss
the Mysteries That
Screen the Hereafter.

And after death?

It is written that it shall be a mystery. It is decreed that no mortal shall draw aside the curtain and reveal what he has seen.

It is the secret of the universe, awe-inspiring and terrifying. Before it, the spirit of man is as small, as paltry as is a grain of sand that looks upward on a beautiful night and beholds the glory of the starry firmament.

It is a mystery that confronts all, and to every human being there comes a time when doubt and fear, and a yearning that words cannot express frame themselves into the old question, the old riddle:

And after death? What becomes of the body? What becomes of the soul?

Yet a few days, and these, the all-beholding sun, shall see no more in all his course.

What is the Church's answer? The foundation of preaching is the promise that there is to be a future life. What say the preachers? Will it be a life of the body? Will it be a life of the soul? Or, is it only a beautiful allegory that no one can explain?

There are many learned men in New York who live by preaching. The question has been put to them. Some say that they know. Others say that they do not know. Yet read it and see if it becomes any clearer to you.

Bishop Henry C. Potter, of the Episcopal Diocese of New York:

"In Springtime every year some hundreds of millions of people all around the world keep a feast that they call Easter, or the Feast of the Resurrection. What is it that they commemorate, and if what is it they thus affirm their belief? The creeds of Christendom answer that question when, in one form or another, they rehearse the words, 'I believe in the resurrection of the dead. For what now, precisely, do those words stand? What is the fact on which they rest and by which we may interpret them? That fact is the resurrection, on the third day after His death and burial, of Jesus Christ, and His subsequent appearance and reappearance from time to time in human form. And yet for whatever purpose Christ reappeared after His resurrection, this at least is certain: That He did so in order that men might get a clearer vision of the conditions of the life of the future and of the nature of a resurrection body. You find, first of all, that the old physical relations of Christ with His earthly companions have ceased and ended forever. If any one affirms that after the resurrection Christ assumed His former relations with His disciples and urges it as a warrant that we shall do no less with our dead, after their resurrection and our own, it is enough to say that they have not read, or if they have, have not taken the trouble to try to understand the teaching of the New Testament. From the first moment of that first meeting when Jesus says to one who loved Him, 'Touch me not,' all the way to the moment when His human form melted into the clouds, whatever else may be obscure, this is plain—that the old, sensuous fellowship, the old bodily contact, was at an end. Let us hold fast to such disclosures of the truth in this matter as are given us in the last resurrection appearances of our Lord. Then, verily, the gates were, for a little while, ajar, and He who hovered for a brief space upon the confines of two worlds, marrying in himself the life of both, has shown us there all that we can hope to know of the life and the world to come, until we ourselves shall enter it."

Rev. Frank Rogers Morse, associate pastor of Calvary Church:

"It is plain that the Bible teaches the doctrine of a resurrection, but it throws very little light upon the manner of the resurrection."

"The Apostle Paul asks this question: 'How are the dead raised up, and with what body do they come? There is not in the New Testament a hint that we are to have material bodies hereafter.'

"In Corinthians Paul speaks of the body as a temporary tent and that death is the rising out of the fleshy tabernacle and being clothed upon with an house eternal in the heavens. He declares also that there is a natural body and that there is a spiritual body—that is, that man now possesses a spiritual body. I believe that we have this body at death, and that we go into the other world with it."

Rev. Howard Duffield, pastor of the First Presbyterian Church:

"The information which we obtain from the Bible about our spiritual life after death is so vague that we can have no definite idea of it. I think if we were shown it more plainly in our human weakness we would fail to understand it. But even this vague knowledge reveals to us that when we have passed death we shall carry with us our personal identity adapted to the needs of the higher life."

Rev. Charles L. Thompson, the noted Presbyterian divine:

"Our only source of information on the subject is the Bible. The consensus of science stops at the grave. It is this fact which made Darwin shake his head in doubt. But the Bible brings life and immortality to light. That does not assume that it gives light on the resurrected body—it does not; but this much seems clear. First, there will be a spiritual body which shall be to the needs of the soul in the future what the physical body is to our needs in the present. Second, that it will not consist of flesh and blood. This is plainly stated. Third, it will not be subjected to the limitations of the present body. This is indicated by Christ's resurrected body, which we may take as somewhat representative of the body the saints have in glory. Fourth, it will be a glorious body, purified and adapted to express the energies of a glorified nature. This is about all the Bible tells us, and with this we must be contented until this mortal puts on immortality."

Rev. Robert S. MacArthur, pastor of Calvary Baptist Church:

"Much of obscurity naturally attaches to the resurrection body. There is no doubt as to what changes came over the body of our Lord after His resurrection. He certainly had a power of locomotion which He did not possess previously, or at least which He did not exercise. I believe most fully in the resurrection of the body, but that belief does not imply that the identical particles of the body laid away in the grave shall rise therefrom. It does imply the resurrection of the body as to its identity. The body which we possess to-day is not in all respects the body which we possessed yesterday. We have taken our

future life is spiritual and progressive. The end of the divine government is the perfection of the human race. The great object and happiness of heaven will be to realize this divine purpose."

Rev. H. M. Sanders, pastor of the Madison Avenue Baptist Church:

"I believe in a spiritual body after death which is perfectly adapted to the conditions in which it is placed. Our Saviour says in the Scriptures that no flesh and blood can inherit the kingdom of heaven. I do not believe that the identity is lost. There is a physical body and a spiritual body. The spiritual body bears the same relation to heaven that the physical body does to the earth. It is a common belief that there will be a resurrection of the body. This is an error, however. The New Testament never speaks of the resurrection of the body, but of the dead. When a person is buried the same form is not resurrected. We plant a grain of corn, and corn comes from it, but it is not the same that is planted. Its body has been changed. Thus it is with the human body after it is buried."

Rev. David Greer, rector of St. Bartholomew's:

"A reporter once called upon Henry Ward Beecher and asked him these questions: 'Do you believe in Spiritualism?'"

"No," was the reply.

"Then do you disbelieve in it?"

"No," was the same answer.

"Then what are you going to do about it?"

"Nothing," said the great divine. "I'm just going to wait."

"That is just the way I feel about the present question under discussion. That there is to be a future life we have every good reason to believe. But when it comes to a question about its environments, its methods and conditions, then I am an agnostic. I know nothing, and no one else does."

Rev. Robert Collyer, of the Church of the Messiah:

"I can tell you what I think of this body after death. I believe these bodies of ours will rise in the shape of buds and flowers and grasses—the sooner the better. I want

and we have thrown off many particles during the last twenty-four hours. It is positively affirmed by many that the body we possess to-day has not in it one particle it possessed seven years ago. Perhaps this affirmation can never positively be proved, but it certainly has in it the

elements of great probability. While, therefore, there may not be in the resurrection body the identity of substance, there may be the identity of personality. If a man committed a crime seven years ago, we still hold that man responsible for the crime, even though his body may not now possess one particle possessed by the body in which the crime was committed seven years ago. Personality seems to be immortal. On the Mount of Transfiguration Moses and Elijah appeared in their true personality, although about fifteen hundred years had elapsed since Moses was laid in his unknown grave and about a thousand since Elijah went up to glory in a chariot of fire. There are scientific difficulties connected with the resurrection; there are scientific difficulties connected with our birth and growth. Personal life from the grave is but little more wonderful than life in its beginning. It should not be thought a thing incredulous with us that God should raise the dead if we simply admit the existence of God. Our resurrection depends upon that of Jesus Christ. When men say that the scientific objections are such that they cannot believe in the resurrection of the body, they have simply to ask, Did Jesus rise? That is a question of fact. Is it true? There are, all admit, difficulties in the doctrine of our resurrection. They are inexplicable, but were there not also difficulties in the resurrection of Christ? The difficulties in the case of the general resurrection are not greater from a scientific point of view than those in the case of the resurrection of Jesus. To believe that He died and arose again is scientifically as difficult as to believe that we may die and rise again. He who denies that the dead can rise must also deny that Christ did rise. 'But now is Christ risen.' Then we, too, may rise."

Rev. Charles Eaton, pastor of the Church of the Paternity (Universalist):

"I believe in a spiritual body after death. The body we now have returns to dust, the spirit to God. I think St. Paul states the question correctly when he says: 'There is an earthly body and a heavenly body.' I believe the future existence is a bodily existence, and personal identity is an essential condition of any real immortality. We know so little, however, either by revelation or by human investigation, that we should speak of the future life without dogmatism. I do not believe Jesus ascended into heaven in the physical body which was familiar to his disciples. Flesh and blood cannot inherit the kingdom of heaven. The

strawberry planted upon my grave, so that it can absorb any good from my body, and the birds may come to pluck it. I am inclined to believe that there is something in the Congregationalists' belief that there is a spiritual body with its environments which will make us known to each other. But it will rise from death, not the grave. I don't think there will be any toothache or rheumatism in the other life."

Rev. W. B. Huntington, rector of Grace Church:

"For information as to my teaching in respect of the doctrine of the resurrection of the body I would refer you to a volume of sermons entitled 'Causes of the Soul,' and to the special sermon 'How Are the Dead Raised Up?'"

The following extracts from this sermon will therefore give Dr. Huntington's views on the subject:

"Disembodied the soul departs out of this world. If disembodied it is to be embodied again, with what body will it come? Neither physics nor chemistry knows or pretends to know anything about a state of existence other than that in which we find ourselves to-day. What becomes of the natural body when man dies? Present knowledge of the laws which govern matter makes the notion of a rehabilitation of the dead in the bodies re-embodied at the hour of death simply incredible. St. Paul insists that the body laid in the ground is not the body that shall be. He says: 'Flesh and blood cannot inherit the kingdom of God.' He is convinced that a natural body is one thing and a spiritual body another. St. Paul's illustration of sowing seed misleads the superficial student of his thought. St. Paul in this illustration is not comparing the burial of a dead man to the planting of a seed. A seed is alive and brings forth life. God plants a personality, even as we plant a seed. Our planting is done in the visible earth, His in the land wholly out of sight. We plant a seed in order that the germ hidden within its walls may grow up into a better embodiment than it has now. God plants a soul in soil hidden from our eyes in order that it may find embodiment adequate and fit."

"The grave is not the place of resurrection. Some of earth's bravest men had no graves. The soul is the essential thing. It is there that the true secret of identity lies. We may safely trust God to give it a body, as it shall please Him, and to every soul a body rightly expressive of it."

little, it is true, but not proportionately. The average bust measurement still stays around 35 or 36 inches, and that of the hips at 38, or close to it.

Not by any means are these figures haphazard. They have been made up from comparative conversations with dressmakers and man milliners, with corsetiers and models, and by looking over old and new measurement books. Figures and experts agree absolutely, and in the few instances met with where the waist measurement recently taken ran below 22 inches, the comment nearly always was, 'Ah, yes! I remember. She was a very young girl.'

In the emporiums where ready-made garments are to be had for the women who possess neither the money nor the time for fashionable dressmakers, there is precisely the same state of affairs. Skirts and bodices are cut larger at the waist, and the popular sizes of several years ago are out of date. Any size, for that matter, can be obtained on the moment in these great stores, but the big stocks in each pattern and style are laid in on the measurements of 23½, 24 and 25 inches.

The smaller and cheaper dressmakers, too, say that the average woman of their patronage is larger at the waist than she was several years ago, and they point to scores of measurements of 24 and 25 inches on their books. And what is more, while many working girls seem to take pride in small waists, by far the greater number of them have followed the tendency of the wealthy and well-dressed, as they always do, and try to make it appear that they have fashionable, generous waists, even if they have not.

The reasons that have brought this about are many and interesting. While all agree as to the fact, some experts allege one cause, some another. The example of the highest class women in England is considered to have had great influence, for while Paris is, of course, the arbiter of fashion, the mere fact that the London beauty of the day is the girl who does not claim or wish for a small waist, is almost enough in itself to lead fashionable Americans to follow in her steps.

It has been remarked for a good many years in London that the girls entering society are much taller than they used to be. The fact that their waists are bigger around by at least an inch or two has escaped the attention of students of society until quite recently. Without looking and without measuring, indeed, it is, as you would expect, for the flat has gone

Women's Waists Growing Larger.

The woman of to-day has a waist fully two inches larger than her sister of two or three years ago possessed.

Looking back a little further it is five or six inches larger, on the average, than women's waists were ten years ago.

Furthermore there is a constant tendency still for waists to keep on increasing in size. Each year shows an added measurement of a fraction of an inch, at least, possibly of half an inch.

Dressmakers' figures prove this conclusively. Almost never, nowadays, on the measurement books are seen, after the single word "waist," "16," "16½," "17," "18."

There was a time, and a time not so long ago, when the mere possession of a "sixteen-inch waist" was almost enough to make a woman beautiful. At least she was the fashion, and other women stood by and envied. But now seldom is there written in the books of the swiftest dressmaker establishment in town less than twenty-three and a half inches for the waist measure, and oftener it is twenty-four, and even twenty-five. These are considered the best moulded women of the day. Three years ago people were apt to call a woman stout if she measured over twenty-two.

It is not that women are gradually becoming larger all around, taller and heavier generally, though that there has been claimed to be the case. Bust and hip measurements compared for some years back with those of this Easter do not show any such amazing growth. They have increased a

time, this would have a decided tendency to increase the waist measure. Also, it would go to make small waists in evening and walking frocks less popular. We have a great many small waists among our customers now, I acknowledge, but that is because an immense number of young girls who are barely 'out' come here to have their frocks made.

Athletics and active games, too, have had a great deal to do with it. It is only quite recently that women have done much in this way. Now they are taking constant exercise of this sort. I remember twelve years ago bringing over a set of golf clubs from England, and putting them on the walls of a room upstairs. Women not only took no interest in them, but never even inquired what they were for."

The manager of a firm that has the names of many of the most fashionable women of the city upon its books, while disclaiming any particular interest in the subject, readily granted the fact that the concern was finding women's waists larger than they had been and to about the same extent as has been already stated. "I think it is due to the fact," he went on, "that children are brought up very differently from what they used to be. They are given—I am talking about girls, of course—more exercise; they are not confined to the house a good part of the time, but allowed to run about to a considerable extent, and they are dressed more comfortably and with greater regard for health when they are very young. They follow from this that by the time they are grown their waists are naturally much larger than they would have been under other circumstances."

Tennis, golf and cycling have, of course, accomplished much in the direction of larger waists, particularly as regards the younger generation of women, for no one, naturally, has been able to engage in these sports without being comfortably and loosely dressed. Nearly all of the costumes designed for this special purpose are constructed with a view to physical comfort before anything else, and the chief theory of athletic dress has been not to cramp in the slightest degree any of the vital organs. With this in view there have been brought out special corsets for the bicycle, the golf links and the tennis courts, all made short and very flexible and not intended to be tightly drawn.

All this has brought it about that women naturally have much larger waists than formerly, and look more as it was intended they should look."

out through all England and America that tight lacing is no longer good form.

Whether the fashions have had anything to do with it, or whether the tendency to larger waists influenced the styles and made them what they are and have been for the past two years, is not quite clear, but at all events radical changes in dress have come about. The old "wasp waist," which every woman of position had to achieve, if it was a physical possibility, not so many years ago, has gone completely to the wall, and in its place has come the tendency to let nature take its own course, and to dress each woman as she naturally is, and not on the lines of an unnatural style.

One claim made is that the famous Empire gown had a very great deal to do with the increase in the waist measurement. When it came into vogue, not so very long ago, as a renaissance of the costume of the days when the Tullieres swayed Europe, it did away, for the women who wore it, with the waist as a real waist, and put it up under the arms. While, of course, Empire gowns were never worn to the exclusion of all other styles, nevertheless they had their influence, and a very emphatic one. When this style began to die, in great measure, for evening wear, miniature, tightly laced waists were seen to be at a discount. The era of big sleeves shortly afterward set in, with all its vagaries and freaks of fashion, having the effect of keeping the attention diverted from the waist as the one point of beauty.

A well posted man acknowledged the other day that he was finding waists on the average to be larger by fully two inches than they had been, and he had this interesting reason among others to suggest:

"It seems to me," said he, "that the shirt waists and the loose silk waists have done a great deal to bring this about. You see they are designed to be worn rather loose, and the tendency has been, naturally, not to lace tightly underneath them. A woman would argue that there was no need for her making herself uncomfortable so long as there was nothing to be gained in effect. As loose waists of silk and cheviot have been very much in vogue for a long

time, it is not surprising that the tendency to larger waists should have been increased."

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A MORNING AT GRAVESEND'S TRACK.

A Journal Woman with
the Beautiful Racers
at Their Practice for
the Brooklyn Handicap.

It was one morning last week about half-past 6 o'clock. There was a chill wind blowing from the east and it looked like rain.

We stood huddled together in the judges' stand, looking out over the track at Gravesend. By "we," I mean Mr. Mike Dwyer, Mr. Frank McCabe, his trainer, and myself. We were there to see the horses take their early morning exercise in preparation for the great Brooklyn Handicap and other big races which will be run next month.

Had as the weather was, it was a decided improvement on that of the preceding days, when snow and ice and sleety rain had kept the racers indoors. For these beautiful creatures are guarded as carefully as babies and rough winds are not allowed to blow upon them.

It was a bleak outlook from where we stood. The grand stand, which will echo up from the ground to the sky. The wind whistled drearily through the deserted paddock and the lonely betting ring. A spar-

sometimes delicate. They are just like people, you know.